

HAJJ/UMRA

GUIDE

As per Hambali Fiqh

By

Syed Badshah Mohiuddin Nemat Qadri
(Founder, Hambali School)

NOTION PRESS

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Preface

All praise be to Allah. Peace and blessings be upon Holy Prophet. This Hajj and Umrah guide is actually the notes of lectures delivered on facebook page and youtube channel called Hambali School, which came into existence almost a year ago. I have tried to explain knowledge of hambali fiqh possessed by me in simple and easy way on this channel. So far the chapters of taharah, roza, zakat and manasik have been covered. The vast chapter of namaz is still being covered. As suggested by my cousin Mustafa Pasha I started preparing notes for the lectures I deliver. Today I feel very pleased to have completed the compilation of this guide and hopefully I can complete the notes of other chapters as well. The language of this guide has been kept simple. Meanings of difficult words and terminologies are explained in brackets. Tables, charts and images have been used to explain various topics. Hopefully this style of writing will be admired by readers who find it difficult to understand classical textbooks of fiqh. May Allah accept this endeavour and may this be waseelah of my magfirah in the hereafter.

Syed Badshah Mohiuddin Nemat Qadri

Date:12/09/2021

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى حَبِيبِهِ وَآلِهِ

HAJJ O UMRE KA BAYAAN

Hajj o umre ko manaasik (singular=mansak) kehte haiN. Zindagi bhar mein ek baar hajj aur umra ada karna farz hota hai. Hajj arkaan e Islam mein se hai, jo koi musalmaan hajj ki farziyyat ka ilm hone ke baad us ka inkar karega wo daayera e Islam se qaarij ho jaayega. Allah ta'aala ne Quran mein farmaya: “aur Allah ke liye logon par us ghar ka hajj farz hai jo bhi is tak pohonchne ki iste'taa'at rakhta ho” (3:97). Rasul e akram SALLALLAHU ALAIHI WA AALIHI WA SALLAM ne farmaaya: jo shaqs raaste ke qarch, sawari ka maalik hua jo usko baitullah ki taraf pohncha sakte the aur usne hajj na kiya to uspar nahi hai ke wo marte hue yahoodi ho ya nasraani ho(Jame Tirmizi).

TAAREEF(DEFINITION)

Hajj ke luGwi maana (literal meaning) haazir hone ke haiN, jab ke istelaah e sharee'at mein chand ahkam e quda ki taameel ki qaatir ek qaas jagah(makkah shareef) mein qaas waqt (zilhajj) mein haazir hone ka naam hajj kehlaata hai.

Umre ke luGwi maana (literal meaning) ziyarat karne ke haiN, jab ke istelaah e shareeyat mein ek qaas jagah (baitullah shareef) mein qaas af'aal ada karne ke liye haazir hone ka naam umra hai.

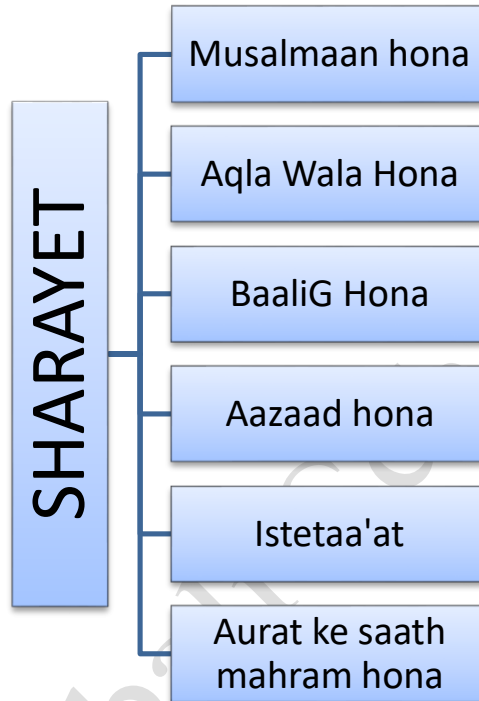
HAJJ/UMRE KE SHARAYET

Hajj o Umre ke sharayet samajhne se pehle SHART ki aqsaam samajhna zaruri hai. Shart teen aqsaam ke hote haiN, pehli qism shart e wujoob hai jis ke meaning yeh hai ke yeh kisi amal ka wo farz hai jo us amal ke andar daaqil to nahiN hai magar baGair isko poora kiye wo amal shuru bhi nahi ho sakta hai. Dusri qism shart e sehhat hai jis ke meaning yeh hai ke yeh kisi amal ka wo farz hai jis ke poora karne par us amal ki adaayegi durust hogi. Teesri qism Shart e ijzaa hai, yaani yeh kisi amal ka wo farz hai jis ki moujudgi us amal ki farziyyat ki adayegi ko kaafi hogi. Agar shart e ijzaa na ho aur amal adaa kar bhi liye jaaye to aisa karna us amal ki farziyyat ki adaayegi ko kaafi na hoga.

1. Musalmaan hona: Kafir par hajj farz nahi hai aur na kaafir ka hajj durust hoga, yaani musalmaan hona wujoob aur sehhat dono ki shart hai.

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2. Aql waala hona: Deewane par hajj farz nahi hai aur na deewane ka hajj durust hoga, sirf aql waale par hajj farz hai aur usi ka hajj durust hoga, yaani aql waala hona wujoob aur sehhat dono ki shart hai.



3. BaaliG hona: BaaliG shaqs par hajj farz hota hai. na-baaliG par hajj farz to nahi hota hai magar na-baaliG agar hajj ada kare to us ka hajj durust hoga lekin yeh hajj us na-baaliG ke 'farz hajj' ki adayegi ko kaafi nahiN hoga. Lehaza na-balig ka hajj durust hoga aur baaliG hone ke baad us ko farz hajj adaa karna hoga. BulooGat wujoob aur ijzaa ki shart hai, sehhat ki shart nahi hai.

4. Azaad hona: Qadeem zamaane meiN Gulami(slavery) raayij thi. sirf aazaad shaqs par hajj farz hota hai, Gulam par farz nahi hota hai. Lekin Gulam ka hajj durust hoga lekin yeh hajj us ke farz hajj ki adayegi ko na kaafi hoga aur aazaad hone ke baad usko dobara farz hajj ada karna laazim hoga. Is tarah aazaadee wujoob aur ijzaa ki shart hai.

5. Iste'taa'at: Agar kisi ke paas apni zaati zarooriyat ko choD kar itna maal hai ke wo hajj ya umre ka qarch (Plane ka ticket, Visa, haram mein rehne, khaane peene ka qarch) bardaasht kar sakta hai to us par hajj/umra waajib ho jaayega. Zaati zarooriyaat se muraad apni family, qadimeen ke khaane peene ka qarch, rehaayesh ka ghar, kapDe, ilm ki kitaabeN hote

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haiN. Misaal ke taur par agar hajj ka qarch Rs.3lakhs aata hai to zaati zarooriyat ke hisaab ko alag kar ke yeh dekha jaayega ke kya Rs.3 lakhs bachte haiN, agar bacheN ge to hajj farz ho jaayega aur isi tarah umre ka bhi dekha jaayega.

Agar koi shaqs qarzdaar ho to qarz ki raqm ko zaati zarooriyat mein shaamil kar lena chahiye. Qarz chaahe bandoN ka ho ya Allah ka(qasam ka kaffara, mannat mein qarch hone waala maal, farz rozoN ka fidya,etc) usko zaati zarooriyat ki tarah hi shumaar karna chahiye.

Agar kisi ke paas ilm ki kitaab ke do nusqe hoN aur ek nusqe ko bechne se hajj/umre ki adaayegi mumkin ho jaati hai to us nusqe ko bech dena chahiye. Agar kisi ke paas rehayesh ke ghar ke elawa ek aur ghar hai aur wo us ghar ko bech kar sahib e iste'ta'at ho sakta hai to us ghar ko bech dena chahiye. Isi tarah zaati zarooriyaat ki cheezoN mein se izaafi cheezeN bechne se iste'taa'at aa sakti hai to unko bech dena chahiye.

Qadeem zamaane mein oonTo par safar hota tha aur raaste mein jaan o maal ke nuqsan ka andesha rehta tha lehaza qadeem fuqaha ne kaha ke raaste ka mahfooz hona bhi hajj ke liye zaroori hai. Lekin daur e haazir mein plane se safar hota hai aur jo qatra qadeem zamaane mein rehta tha ab nahi hai.

Agar bohot boodha shaqs ho ya aisa beemar jis ke sehatyaab hone ke umeed na ho to unko apni niyaabat mein kisi dusre shaqs ko hajj par bhejna jaayez hai. Aurat ka naayeb mard ho sakta hai aur mard ka naayeb aurat ho sakti hai. Aise shaqs ko naayeb banaaya jaana chahiye jis ne apna farz hajj adaa kar liya hai.

Agar sehhat se na-umeed shaqs ke naayeb ke hajj adaa karne ke baad wo sehhat yaab ho jaaye to usko dobara hajj adaa karne ki zaroorat nahi hai. Agar naayeb ki niyyat karne ke baad wo sehhat-yaab ho jaaye to ab bhi usko qud hajj ada karne ki zaroorat nahi hai. Agar niyyat karne se pehle wo sehhat yaab ho jaaye to phir usko qud hi apna farz hajj ada karna hoga. Naayeb ko hajj adaa karne ke jo maal diya jaaye wo amaanat hoti hai. Agar naayeb mar jaaye to uske tarkay se maal nikaal kar kisi dusre shaqs ko hajj par bheja jaayega.

Nafl hajj keliye bhi kisi ko naayeb banana jaayez hai. Agar koi ajnabi shaqs baGair maal liye naayeb ban jaaye to bhi jaayez hai. Aisa shaqs jis mein iste'taa'at na ho, us ko koi dusra shaqs maal de taa-ke wo hajj ada kar le to hajj farz nahi hoga.

Iste'taa'at aane ke ba-wajood hajj na karne waala gunahgaar hoga.

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6. Aurat ke saath safar mein us ke **mahram** (aurat ka wo mard rishtedaar jis ke saath us ka nikah zindagi bhar ke liye haraam hota hai; eg: baap, beta, bhai, chacha, razai beta, sautela beta, etc) ya **shohar** ka saath hona zaruri hai. Agar aurat aazim e hajj hai to us mein apne mehram ka qarch bhi bardasht karne ki soorat mein us par hajj farz hoga. Agar uska mehram apni marzi se apna qarch bardasht kar le to koi muzaayeqa nahi. Agar aurat ko mehram nahi milta hai aur wo mehram ke milne se bhi na-umeed ho jaaye to usko apna naayeb muqarrar karna chahiye jo uski niyaabat mein hajj adaa kare. Agar aurat bagair mehram ke hajj adaa kare to hajj adaa ho jaayega magar wo aurat gunahgaar hogi. Aurat ko hajj ke liye shohar ki ijaazat lena chahiye. Agar aurat par hajj farz ho raha hai to shohar ko aurat ko hajj adaa karne se rokna nahi chahiye.

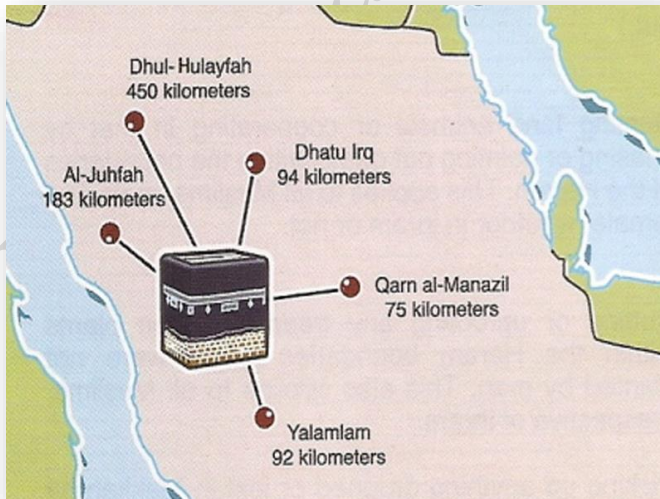
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MEEQAAT

Makkah shareef jaate waqt raaste meiN ek muqaam aisa aata hai jis ke aage bagair hajj/umrah ki niyyat ke jaana jaayez nahi hota hai, is muqaam ko meeqaat kehte haiN. Meeqat se aage baGhair niyyat e hajj/umrah baDh jaaye to palaT kar waapas aana chahiye aur niyyat kar ke aage baDhna chahiye. Meeqaat se aage baDh kar niyyat karne par dam laazim hai.

Madinah se aane waloN ka meeqaat Zul-Hulayfah (Bayr e Ali) hai Ahl e Shaam ka Jahfa, ahl e Najd ka Qarn, Ahle Yaman ka Yalamlam hota hai. India/Pakistan se jo log pehle Makkah jaane irada rakhte haiN, unka meeqaat Yalamlam hota hai. Yalamlam plane meiN hi aa jaata hai, umooman plane mein musaafireen ko ittela dee jaati hai ke meeqaat kab qareeb aayega. Jo Ahle Makkah haiN, aur jinhoN ne ek umrah ada kar liya phir dusre umrah ka irada rakhte haiN un ko Makkah Mukarramah se baahar Masjid e Aayesha (Tan'eem) jaa kar Umrah ki niyyat karna chahiye. Ahle Makkah hajj ka irada wahi se karen. Jis ka ghar Meeqaat aur Makkah ke darmiyan ho to uska meeqaat uska ghar hai.

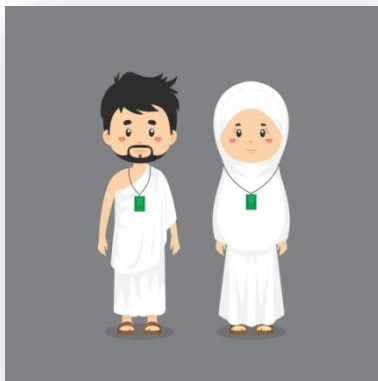
Ahle Makkah ko agar baar baar Makkah shareef se baahar jaane aur waapis aane ki zarurat paDti hai, ya kisi qauf ki bina par niyyat e Hajj/Umrah karna mumkin na ho to baGair Hajj/umrah ki niyyat ke meeqaat se aage guzarna jaayez hoga.



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EHRAAM

Apne par kisi cheez ko haraam kar lena ehraam kehlaata hai. Hajj o Umrah ki niyyat ko ehram is liye kaha jaata hai ke is niyyat ke saath bohut se cheezeN(khushbu lagaana, sile hue kapDe pehenna, sexual intercourse karna,etc) apne par haraam kar lee jaati haiN. Urf e aam mein mard jo do safaid chaadareN pehenta hai usko ehram kaha jaata hai.



EHRAAM BAANDHNA

Hajj/umrah ke aazim ko pehle Gusl karna mustahab hai, agar paani dastiyaab nahi hai to tayammum ko Gusl ka naayeb banana chahiye. Phir safai ki qaatir naaqun kaaTna, baal nikaalna chahiye. Mard hazaraat siye hue kapDe utaar kar do safaid chaadareN pehen leN. Aurat ko bhi ehraam ki niyyat se pehle Gusl karna chahiye agar che wo haiz waali ya nifaas waali ho. AurtoN ke liye koi qaas libaas pehenna laazim nahi hai.

Gusl ke baad niyyat e ehram se pehle jism par khushbu lagaana mustahab hai. kapDoN par khushbu nahi lagaana chahiye. Ehram ki haalat mein jootoN ke bajaaye slippers pehenna chahiye.

Ehraam mein satar e aurat ka qaas qayal rakha jaaye. Mard ko naaf aur guThnoN ke darmiyaan ka hissa dhaapna laazim hai. Aurat ka saara jism siwa e chehre ke dhaapna laazim hai. Haalat e ehraam mein aurat ko chehra chupaana jayeZ nahi hai.

Phir do rakat nafl adaa ki jaaye aur us ke baad hajj/umrah ki niyyat ki jaaye. Niyyat dil ke puqta irade ka naam hai, lekin zubaan se kehna bhi baayes e sawab hai. Umrah ki niyyat karne waala is tarah kahe: **“Allahumma inni ureedul umrah”**(aye allah main umrah ka irada karta hoon). Hajj e ifraad ki niyyat karne waala is tarah kahe: **“Allahumma inni**

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ureedul hajj” (aye allah main hajj ka iraada karta hoon). Hajj e Qiran ki niyyat karne waala is tarah kahe: “Allahumma inni ureedul hajj wal umrah” (aye allah main hajj aur umrah ka iraada karta hoon). India se Makkah Mukarramah jaane waala ehraam ghar se baandh kar nikal sakta hai magar ehtiyaatan fauri niyyat karne ke bajaaye plane mein sawar hone ke baad niyyat karni chahiye.

Niyyat karna farz hota hai, lekin niyyat ke saath aisi shart lagai jaaye to behtar hai: **agar raaste mein mujhe koi rokne waali cheez mil jaaye to main ehram se baahar nikal jaoonga.** Aisi niyyat karne wale ko raaste mein koi beemaari mutassar kare ya kisi wajah se us ke liye hajj/umrah karna mumkin na ho to wo ehram se baahar nikal sakta hai aur us par fidya laazim nahi hoga, agar aisi shart nahi lagaata hai aur us ke liye hajj/umrah karna na-mumkin hojaata hai to ehram se baahar nikalne par fidya laazim aayega.

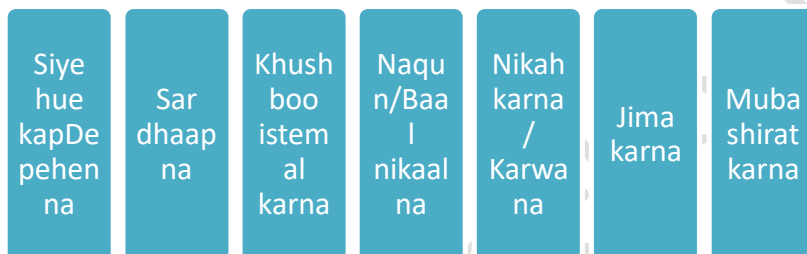
Behoshi, deewangi, nasha aur maut se bhi ehram ki haalat qatm nahi hoti hai.

Agar koi NUSUK (nusuk= Hajj, umrah) ki niyyat kar le to apni niyyat ko hajj ya umrah mein se jiski taraf chaahe pher sakta hai. Agar koi kahe ke “fulaaN shaqs jo niyyat kar raha hai main bhi wahi niyyat karta hoon” to yeh jaayez hai, for eg: chote bachon ka yeh kehna ke “mere walid ne jo niyyat kii maiN bhi wahi niyyat karta hoon” agar walid ne umrah ki niyyat ki to bache ki niyyat bhi umrah ki ho jaayegi. Agar koi yeh kahe ke “agar fulaaN ne niyyat ki to maiN bhi niyyat karunga” to yeh niyyat durust nahi hogi kyu ke is niyyat mein doubt paaya jaa raha hai, niyyat mein doubt ki gunjaayesh nahi hoti hai.

Niyyat karne ke baad talbeeh (labbaik allahumma labbaik labbaik la shareeka laka ilabbai innal hamda wan-nemata laka wal-mulk la shareeka lak) pukaar kar kehna chahiye, auraton ko itni awaaz mein kehna chahiye ke sirf qareeb waali saathi ko sunai de. MardoN ko hil ki masjid, shehroN mein aahista kehna chahiye. Is ke alawa talbeeh baar baar dohraate rehna chahiye. Jab subah ho, jab sham ho, farz namaaz ke baad, kisi saathi se milne par, sawaari par sawaar hone ke baad, bulandi par chaDhte waqt, pasti mein jaate waqt, etc talbeeh kehte rehna chahiye.

Mamnoo'aat e Ehraam

(Ehraam mein kya karna mana hai)



Ehram mein fuzool guftagu karne, laDai jhagDa karne, gaali dene se bachna chahiye. Baat sirf zaroorat ke waqt karni chahiye. Is ke elawa ehram mein saat qism ki cheezon se mana kiya gaya hai.

1. **Siye hue kapDe pehenna:** Jism ke kisi bhi hisse par mardoN ko siye hue kapDe pehenna mana hai. Dastaane(gloves), mozay(socks), topi, etc sab utaar dena chahiye. Izaar(izaar=jism ke niche hisse par baandhi jaane wali chaadar) ko girah (knot) bhi nahi dena chahiye, lekin maal ki hifaazat ke liye belt baandhna jaayez hai. Siye hue kapDoN mein niyyat karli to fouran utaarna laazim hai, agar utaarne mein der ki jaayegi to fidya dena hoga. AurtoN ko siye hue kapDe, zewar pehenna jaayez hai.
2. **Sar dhaapna:** MardoN ka sar ka thoDa/poora hissa dhaapna mana hai. Sar se lagi hui cheez (eg: topi, emaama, mehNdi lagana etc) ho ya juda ho(eg: chatri), kisi bhi soorat sar dhaapna mana hai. AurtoN ko chehra dhaapna mana hai. Lekin kisi mard ki nazar se bachne ke liye ghooNgat daalna jaayez hai.
3. **Khushboo istemal karna:** Har qism ki khushboo ko bil-iraada soonghna, haath lagaana mana hai. Khushboo-daar tel ya surma lagaane, khushboo-daar cheez ko pakwaan mein istemaal mein lane se bhi parhayz kiya jaaye. Agar itr ki dukaan par jaane ki wajah se jism aur kapDoN mein khushboo aa jaaye aur apne iraade se khushboo na lagai jaaye to muzaayeqa nahi hai. Agar kaabatullah ke andar jaane ki

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wajah se jism aur kapDoN meiiN khushboo aa jaaye tab bhi koi muzaayeqa nahi hai.

Siye hue kapde pehenna, sar dhaapna aur khushboo soonghna bhool kar ya na-daani ya jabr se ho to fidya laazim nahi hai. Lekin maloom hone ke baad karne par fidya laazim hoga. Baaqi mamnoo'at e ehram ko bhoolkar, jabr se karne par fidya laazim hoga. Agar bhoole se ya na-daani se khushboo lagayi thi to yaad aane/maaloom hone ke baad paani se dho kar usko duur kar dena chahiye. Agar duur nahi karega to fidya lazim hoga.

4. **Naaqun aur baal nikaalna:** Haat/paaON ke naaqun nikalna, jism ke kisi bhi hisse se baal nikaalna jaayez nahi hai. Agar naaqun, baal, ya jild apne aap nikal gayi phir usko muhrim(ehraam waale) ne duur kar diya to fidya laazim nahi hoga. BaaloN meIN haath pherne ke baad baal tootne ka shakk ho to fidya dena mustahab hai. Agar kisi uzr (eg: jooeN, zaqm, dard e sar, bohot zyada garmi) ki wajah se baal nikaalna paDe to fidya hoga lekin gunahgaar nahi hoga. Agar muhrim ke baal koi dusra shaqs nikaale aur muhrim usko mana na kare to fidya lazim hoga.
5. **Nikah karna/karwaana:** Haalat e ehram mein nikah karna aur karwaana jaayez nahi hota hai. Agar aisa kareNge to nikaah baatil hoga. Apne liye eejaab/qubool karna, apna kisi dusre ko wakeel banana, kisi aur ka wakeel banna mana hai aur nikah baatil hoga, lekin fidya laazim nahi hoga. Nikaah ka payam bhejna, majlis e nikah meIN shareek hona, nikah ka gawah banna makrooh hai. Muhrim(ehraam waale) ko ruju karna (talaq e raj'ee dene ke baad apni mankooha ke saath waapas hona) jayez hai.
6. **Jima karna:** Tahallul e awwal(Wuqoof e arafaat ke baad rami, tawaf, halaq mein se koi do cheezeN karna tahallul e awwal hai) se pehle mard apne azu ka agla hissa aurat ke aage/peeche ki raah meIN daaqil kare aur usko inzaal(ejaculation) ho jaaye to ehram faasid ho jaayega aur usko oont zubah karna hoga. Ab dobara ehram ki niyyat kar ke hajj ke aamaal mukammal karne hoNge aur agle saal hajj qaza karna hoga. Agar umrah mein saee se pehle jima kareNge to ehram faasid hoga, to dobara niyyat karke aamaal e umrah poora karna hoga, oONT zubah karna lazim hoga aur phir umrah ki qaza karna hoga. Agar sa'ee ke baad aur halaq se pehle jima kiya to ehram mein fasad nahi aayega lekin bakri zubah karna hoga. Agar hajj/umrah nalfi tha tab bhi itmaam(hajj/umrah poora karna), fidya aur qaza laazim honge.

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Qaza ka qarch mard par hoga kyu ke uske amal se ehram fasid hua hai.

7. **Mubasherat:** Shehwat(shehwat=sexual desire) ke saath mard aur aurat ki jildon ka milna mubasherat hai. Shehwat ke saath choona, bosa lena, farj(aage aur peeche ki raahen) ke elawa watee karna isi mein daaqa hai. Lekin inzaal (ejaculation) ho jaaye to hajj/umrah faasid nahi hoga lekin aisa karna haraam hai aur fidya jima ka hi dena hoga. Agar aurat itaa'at karegi to usko bhi fidya dena hoga, lekin agar us par jabr kiya gaya to fidya dena lazim nahi hai. Agar baar baar dekhne se ya apne amal se inzaal ho jaaye to in ka bhi wahii hukm hoga. Agar inzaal na ho tab bhi baqia mamnoo'aat ke jaisa fidya laazim hoga. Agar sirf fikr se ya haalat e neend mein inzaal ho jaaye to na fidya hai aur na ehram mein fasad hoga.
8. **Shikaar karna:** Shikaar wo junglee janwar hai jiska gosht khaaya jaata hai. Jo junglee aur paaltoo ke milaap se ya makool(jiska gosht khaaya jaat hai) aur Gair-makool ke milaap se paida hua ho wo bhi shikaar hai. Muhrim ke liye shikaar karna, shikaar mein madad karna, shikaar ki taraf ishaara karna, muhrim ke shikar kar gosht khaana haraam hai. Paani ka shikaar jaayez hai chaahe wo paani ke jaanwar zameen par bhi chalte hon. Muhrim ko apna ya dusre muhrim ka shikaar ka gosht khana bhi jaayez nahi hai. Gair-muhrim agar shikaar kare aur muhrim usko madad kare ya ishara kare to us shikar ka gosht us muhrim ke liye jaayez nahi hoga. Muhrim ko shikaar ki jaza/harjaana dena lazim hoga. Agar do muhrim shikaar mein shareek hon to harjaana ada karne mein dono barabar ke shareek honge. Koi junglee janwar hamla kare to apne difaa mein unko maarna jaayez hai. Gair maakool janwar ko maarna bhi jaayez hai. Sar mein moujud joo'eN maarna takleef duur karne ke liye nahi hai balke aasaayesh keliye hai isliye unko maarna jaayez nahi hai. Agar muhrim shikaar ke anDe qaraab karde ya doodh nichoDe to uska harjaana dena hoga. Agar ande qaraab nikle ya murda bacha us mein se nikle to harjaana lazim nahi hai lekin shuturmurg(ostrich) ke anDe qaraab hon tab bhi harjaana laazim hoga kyu ke wo qeemti hote hain.

FIDYE KA BAYAAN

Dam(bakri zubah karna), roza rakhna aur khaana khilaana fidya kehlaata hai. Jab jima(sexual intercourse) aur mubasherat ke saath inzaal se hajj faasid ho jaaye to fidya mein oont zubah karna lazim hota hai. Jahan oont laazim ho wahan gaaye bhi zubah kar sakte hain.

Fidya lazim hone ke asbaab: Yeh do qism ke hain.

1. Haalat e ehram mein darj e zail(following) cheezon se fidya lazim hota hai.

- a. Hajj ka wajib tark karna
- b. Ehraam ke mamnoo'a af'aal karna
- c. Ehsaar (iska bayan agle safhaat par hai)
- d. Tamatto (Yeh dam e shukr hai)
- e. Qiran (Yeh dam e shukr hai)

Siye hue kapDe pehne, Sar dhaape, khushboo lagaye, do baal/do naqun se zyaada nikaale, be-inzaal mubasherat kare

Fidya e Taq-yeer
(neeche ke 3 mein se koi ek kare)

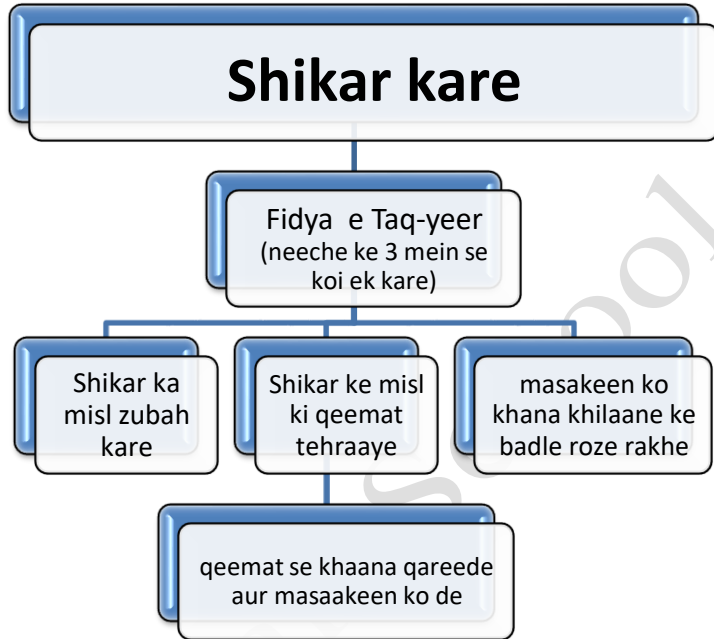
Ek bakri
zubah kare

3 roze
rakhe

6 masakeen
ko khana
khilaaye

Fidya e taqyeer: taqyeer ka matlab yeh hai ke fidye mein ek bakri zubah karne, 3 roze rakhne, 6 masakeen ko khaana khilane ke darmiyan eqteyaar hai. Muhrim in mein se koi bhi cheez eqteyaar kar sakta hai. 6 masakeen mein se har ek miskeen ko ek mudd(ek mudd=553grams) gehoon ya do mudd khajoor dena laazim hai.

Haalat e ehram mein siya hua kapda pehenne, sar dhapne, khushboo lagaane, do se zyaada baal ya naaqun nikaalne aur be-inzaal mubasherat karne par fidya e taqyeer laazim hoga.



Ehraam ya Haram mein shikaar karne par bhi fidya e taqyeer laazim hoga. Is soorat mein ya to shikaar ke jaisa jaanwar chou-paayon mein se zubah kare, ya shikar ke jaise jaanwar ki qeemat tehraaye aur us qeemat se khaana khareed kar masakeen ko de ya masakeen ko khana khilaane ke badle roze rakhe, har mudd gehon ke badle ek roza rakhe ya har do mudd khajoor ke badle ek roza rakhe. For example: Agar aap roze rakhna chahte haiN to jis jaanwar ka shikaar kiya tha us ki shareeyat mein jo misl(similar animal) bataayi gayi hai wo maloom ki jaaye, phir uski qeemat maaloom ki jaaye, phir us qeemat mein kitna gehoon qareeda jaa sakta hai maaloom kiya jaaye, phir har mudd gehoon ke badle ek roza rakhe. Agar aqir mein mudd se thoda kam bach jaaye to us ke badle ek roza rakhe.

Jis shikaar ka misl na ho to usi jaanwar ki qeemat tehraakar khaana khareede ya masakeen ko khaana khilaaye ya roze rakhe.

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Fidya e tarteeb:



Watee (sexual intercourse) aur uske mutallaqaat, tark e waajib, hajj e tamatto, hajj e qiraan, ehsaar mein fidya e tarteeb laazim hota hai. Fidya e tarteeb mein haram e makkah mein bakri zubah karna lazim hai, lekin agar bakri zubah karne ki iste'taa'at na ho ya bakri na mile to 10 roze rakhna chahiye. In 10 rozon mein se 3 roze hajj ke dauran rakhe aur ayyam e tashreeq (9th-13th zilhajj) mein roze rakhna jaayez hai aur afzal yeh hai ke pehla roza yaum e arfa (9th zilhajj) ko rakhe. Baaqi 7 roze ghar louTne par rakhe aur in 7 mein se koi roza ayyam e tashreeq mein rakhna jaayez nahi hai. Is ke wajib hone ka waqt dam wajib hone ka waqt hai. Roze chaahe to musalsal ya alag alag rakh sakte hain.

*Hady wo jaanwar hota hai jo haram mein zubah karne ke liye ho. Iske ahkaam uzhiyya (qurbani ke jaanwar) ke jaise hain, yaani bakri kam az

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kam ek saal ki ho bheD kam az kam 6maheene ka ho, gaaye kam az kam 2saal ki ho, ooNT kamaz kam 5saal ka ho. ooNT aur gaaye mein 7 hisse ho sakte haiN, lekin ek ooNT/gaaye ko bataur ek hissa zubah kare to yeh afzal hai. JahaN fidye mein ek ooNT lazim ho wahaN ek gaaye ya 7 baakriyaan bhi zubah kar sakte haiN.

*Ek baal/ek naaun nikaalne par ek miskeen ko khaana de, do baal/do naaun nikaalne par do masakeen ko khaan de aur agar is se zyada nikaale to dam de.

*Hady ho ya khaana khilaana, haram ki wajah se ho ya ehraam ki wajah se masakeen e haram mein hi taqseem karna laazim hai. Isi tarah sayd(shikar) ki jaza, dam e tamatto, dam e qiran, dam e tark e wajib haram mein hi karna lazim hai. Is se haram ke masakeen ki faraaGat maqsood hai. Masakeen chaahe haram ke rehne waale hoN ya hajj ke liye haram aaye hoN ya aur kisi kaam se haram aaye hoN, in mein taqseem karna jaayez hai.

*Dam e Ehsaar, mamnoo'aat e ehram ka fidya usi jagah ada kar sakte haiN jahaN wo fayl sarzad hua aur in ko bhi haram mein kar sakte haiN.

*Sar moonDna ya roza rakhna har jagah jaayez hai kyun ke is mein ahle haram ko faayeda nahi hai.

2. Haram e Makkah mein janwar ka shikar karne, daraqt kaaTne se bhi fidya laazim hota hai. Haram mein shikaar karna mutlaqan (completely) haraam hai, chaahe shikaar karne wala muhram ho ya na ho, bacha ho ya kaafir ho. Haram ke shikaar aur ehraam mein shikaar ka ek hi hukm hai. Muhram haram mein shikaar kare to ek hi jaza laazim hogi.

Haram ki zameen mein paani ka shikaar haraam hai magar us ki jaza laazim nahi hai. Shareeyat mein jis sayd ki jaza batlaayee gayee hai uski tafseel niche diye gaye table mein dekhiye:

Shikaar	Jaza
lagaD bagga(hyena)	bheD
Shutar murG(ostrich)	ooNT
Zebra	Gaaye
ooNT	Gaaye
pahaDi bakra	Gaaye

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Hiran(Zabi)	Bakri
Qargosh	Bakri (<4month)
Zibb	Bakri (6month)
Qumri,Faaqta,Kabutar	Bakri

Jin ki misl shareeyat mein nahi batlaayi gayi hai uski qeemat do aadil aur aalim aadmiyon ke zarye muqarrar ki jaaye

*TiDDi maarne, shikaar ka anda qaraab karne ya doodh nichodne par us jagah ki qeemat dena laazim hai jahan wo talf hua.

* Jis jaanwar ka misl shareeyat se saabit hai wahi dena laazim hai.

Haram ke daraqt aur paudon ka kaaTna

Haram ke haray daraqt aur hari ghaas kaaTna haraam hai(sookhe darqat/ghaas kaaT sakte hain) agar che wo zarar ka bayes hon, hatta ke koi tehni kaaTna bhi jaaye nahi hai. Magar azqar(lemon grass), sana kaaTna, phal todna aur istemaal mein laana jaye hai. Agar koi daraqt/pauda baGair kisi aadmi ke tode toot jaaye ya ukhad jaaye to usko duur karne mein koi muzaayeq nahi hai. Agar koi apna lagaaya hua daraqt nikaale to is mein koi muzaayeqa nahi hai, kyu ke wo uska maalik hai.

Jo daraqt urf mein choTa gina jaata hai usko choTa aur jo baDa gina jaaye usko baDa shumaar kiya jaayega. Daraqt ukhedne/kaatne ke baad dusra uski jagah ug jaaye to zamaan(harjaana) saaqit ho jaayega magar jitni kami hui uska zamaan dena hoga.

Daraqt	Harjaana
choTa	Bakri
baDa	Gaaye
Ghaas/patte	Uski qeemat
Tehni	Utna jitna nuqsan hua

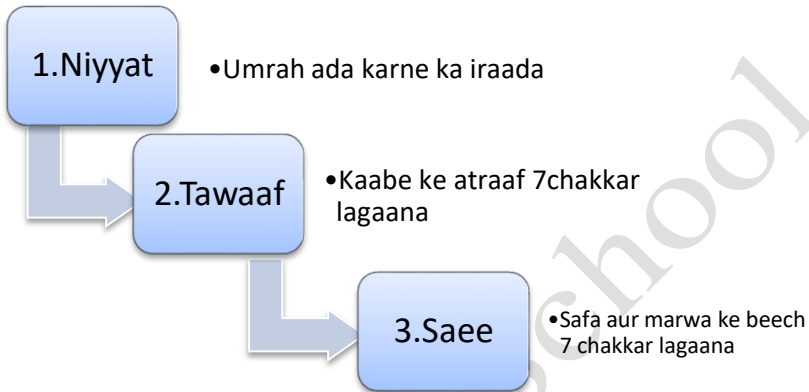
Haram ki mitti/pathar ko dusri jagah le jaana makrooh hai.

*Haram e Madina Munawwara mein Said maarna, daraqt/ghaas kaaTna haram hai magar uski jaza laazim nahi hai. Albatta haram ke baahar se said laakar zubah karna jaaye hai.

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UMRE KA TAREEQ

Umra har waqt karna jaayez hai, magar ek ke fouri baad dusra umrah karna makrooh hai. Lekin maah e ramazan mein takraar bhi mustahab hai. Umre ke 3 arkaan haiN, agar in meiN koi cheez bhi choot jaaye to umrah durust nahi hoga.



Umre ke do waajib haiN, Hil se niyyat karna aur halaq/taqseer karna Niyyat ka bayaan pichle safhaat mein guzar chuka hai lehaza dusra rukn tawaaf se yahaan aaGaaz kiya jaayega.

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MAKKAH MEIN DAAQIL HONE KE AADAAB:

Makkah mein daaqil hone waale ko gusl karna mustahab hai. Makkah mein us ke oonche maqaam se daaqil ho aur makkah se baahar jaate waqt asfal(lower) maqaam se jaaye.

Masjid e haraam mein bab-us-salaam se daaqil hona sunnat hai aur masjid mein daaqil hote waqt yeh dua padhi jaaye:

*“bismillahi wa billahi wa minallahi wa ilallah allahummaf-tah
lii abwaaba rahmatik”.*

Kaabatullah par nazar padte hi haath uThaana, takbeer kehna, dua karna mustahab hai. Yeh masnoon dua padh sakte hai:

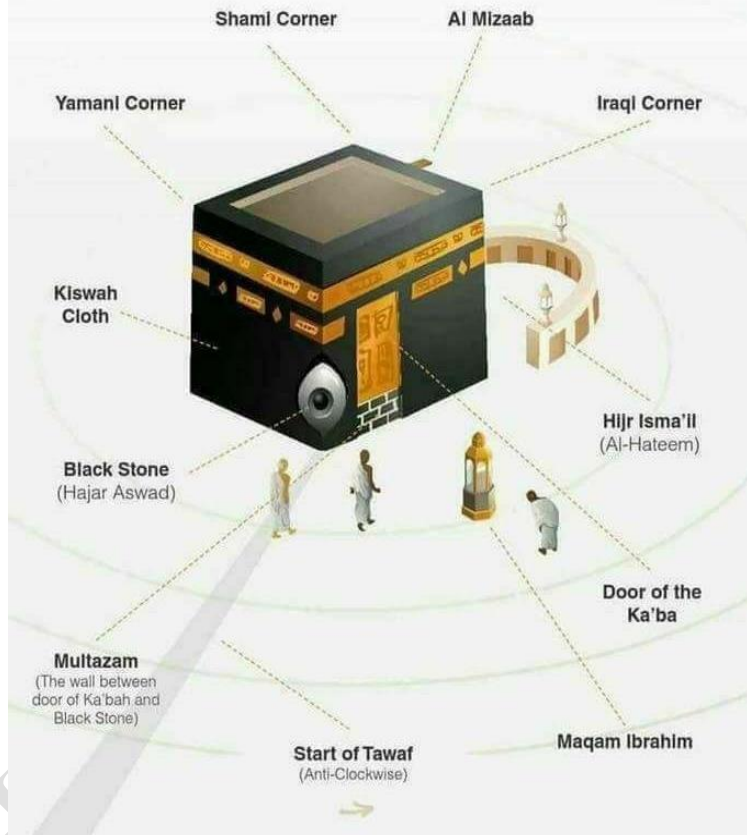
*“Allahumma antas-salaam wa minkas-salaam hayyina rabbana
bis-salaam. Allahumma zid haazal bait ta’zeeman wa tashreefan
wa tak-reeman wa mahbatan wa birran. Wa zid min azmihi wa
sharafihi mimman hajjahu wa’tamarahu ta’zeeman wa tashreefan
wa takreeman wa mahbatan wa birran.alhamdulillahi rabbil-
aalameena kaseeraa kama hua ahluk wa kama yambaGi likarami
wajhi-hi wa izzi jalaalihi. Alhamdulillahil-lazi ballaGani baitahu wa-
ra’aani lizalika ahlaa.Alhamdulillahi ala kulli haal. Allahumma anta
da’auta ila hajji baitikal haraam wa-qad ji’tuka lizalika. Allahumma
taqabbal minni wafu anni wa-aslih lii shaani kulluh la ilaaha illa
anta”*

Is ke elawa aur bhi duayen kar sakte hain.

Kaabe ke 4 arkaan: rukn e aswad(wo rukn jahaaN hajr e aswad laga hua hota hai), is ke baad anti-clockwise direction mein rukn e iraaqi hai, is ke baad rukn e shaami aur rukn e yamaani hain.

The Holy Ka'bah

KEY FEATURES



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TAWAF

Tawaaf shuru karne se pehle hajr e aswad ke bilkul ru-baru ho kar *bismillahi wallahu akbar* kehkh kar hajr e aswad ko choomna chahiye. Phir anti-clockwise direction mein kaabatullah ko apni left side rakhte hue kaabe ke atraaf ghoomna chahiye. Jab dobara hajar e aswad ke paas aayenge to yeh ek chakkar shumaar hoga. Isi tarah har chakkar ke baad karna chahiye. Agar hujoom ki wajah se hajr e aswad nazar na aaye to rukn e aswad ki pehchaan ke liye hajr e aswad ke bilkul muqalaif simt diwaar par hari tubelight lagi hui hai, jis ko dekh kar rukn e aswad ki peh'chaan ki jaa sakti hai aur tawaaf wahaN se shuru kiya jaa sakta hai.

TAWAF KE SHARAYET : Agar in sharayet mein se koi bhi choD dee jaayegi to tawaf durust nahi hoga.

- Niyyat
- Islam
- Aql
- Satr e Aurat(mard ko naaf aur guThnoN ke beech ka hissa chupaana laazim hai, aurat ki satr ka hissa siwa e chehre ke poora jism hai, lekin ehram mein aurat ko dastaane nahi pehenna chahiye)
- DonoN hadas se taharat (be-wuzu na ho aur na Gusl ki haajat ho)
- Ijtinaab e najasat (najasat se bachna)
- Farz tawaf mein duqool e waqt
- Baitullah ko apne baayeN(left) taraf rakhna
- Saat chakkar pay dar pay paaooN se chalkar ada karna

Agar tawaaf ke darmiyaan mein hadas ho jaaye ya 7saat chakkar ke darmiyaan der tak waqfa aa jaaye to dobara ibtedaa se shuru karna hoga. Agar farz namaz ka waqt ya namaz e janaza tawaf ke darmiyaan aa jaaye to pehle namaz ada kar lena chahiye phir baqiyya chakkar poore karna chahiye. Agar koi chakkar darmiyaan se choDa tha to namaz ke baad us ko hajr e aswad se shuru karna chahiye.

SUNNATEN

- Hajr e aswad ke paas se shuru karna is tarah ke poora jism uske muqabil ho jaaye aur uska bosa lena aur bosa lete waqt *bismillahi wallahu akbar* kehna. Har chakkar se pehle bosa lena chahiye. Is tarah chakkar 7 hoNge magar bosa 8 baar hoga. Agar izdehaam(crowd) ki wajah se bosa na de sake to hajr e aswad ko

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haath lagaa kar choomna chahiye. Agar haath bhi na laga sake to ishara kar de.

- Baitullah ke qareeb se tawaaf karna
- Rukn e yamani choona
- Tawaaf mein masnoon duayeN paDhna, dua karna, tilawat karna
- Hajr e aswad aur rukn e yamaani ke darmiyaan mein *“rabbana aatina fiddinya hasanh wa-fil-aaqirati hasanah wa qina azaaban naar”* paDhna
- Hajj ke dauran tawaf e qudoom ke pehle 3 chakkaroN mein aafaaqi ko ramal(qadam nazeek rakh kar tez chalna) aur izteba karna(ehram ki chaadar ko right bagal se lekar peeTh par is tarah daalna ke right haath aur kaandha khula rahe). Agar ramal karna pehle 3 chakkaroN mein bhool jaaye to baaqi ke chakkaroN mein qaza kar sakte haiN. Tawaf ke elawa iztebaa karna zaruri nahi hai.
- Tawaf ke baad do rakat nafl maqam e ibraheem ke saamne ada karna sunnat hai. Pehli rakat mein surah kaafiroon aur dusri rakat mein surah e iqlaas paDhna chahiye.
- Aurat agar din mein makkah aaye to usko raat ke waqt tawaaf karna chahiye jab hujoom na ho. Lekin agar haiz aane ka andesha hai to din mein bhi tawaf karne mein muzaayeqa nahi hai.

Tawaf ki Dua:

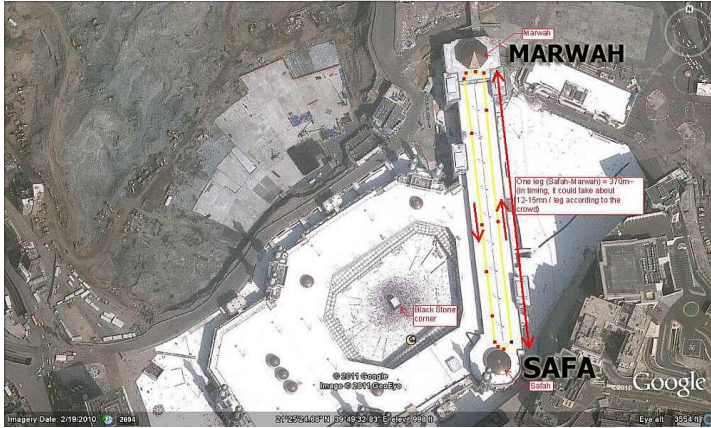
“Allahummaj-al hajjan mabrooran wa-sayan mashkoozan
wa zānban maGfooran rabbiG fir warham wa tajawaz
amma ta’lam innaka antal aāzzul akram.

Hajar e Aswad ko bosa dete waqt ki dua:

“Allahummaj Imaanam bika wa-tasdeeqam bi-kitabik wa-
wafaa-an bi-ahdik wa-ittibaa-an bi-sunnati nabiiyyik
syedina Muhammad Sallallahu alaihi wa aalihi wa sallam”

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SAEE



Kabatullah ke qareeb safa aur marwa do pahaD haiN jin ke darmiyan 7 chakkar lagane ka naam saee hai. Tawaaf se faariG hone ke baad bab-us safa ne nikal kar safa ki taraf aana chahiye aur jab safa qareeb ho to “innas safa wal-marwata min sha’aarilillah” paDhna chahiye. Phir safa par chaDh kar kaaba ki taraf ruq kar ke takbeer kehna aur yeh paDhna chahiye:

“la ilaaha illal-laahu wah-dahu la-shareeka lahu lahul mulku wa lahul hamdu wa-hua alaa kulli shayin qadeer. La ilaaha illa-laahu wahdahu anjaza wa’dahu wa-nasara abdahu w-hazamal ahzaab wahdahu” aur yeh bhi paDh sakte haiN: *“la-ilaaha illal-laahu wa-la-nabudu illa iyyahu muqliseena lahuddeen wa lau karihal kaafiroon. Allahumma a’simuni bi-deenika wa-tawaa’iyatika wa-tawaiyati rasulika, allahumma jannibni hudoosak, allahummaj alni mimmay-yuhibbuk wa yuhibbu malaa-ikatak wa ambiya’aka wa rusulaka wa’ibaadakas saliheen, allahumma habbibnee ilaik wa ilaa malaa’ikatik wa ilaa rusulik wa ila ibadikas saliheen, allahumma yassirni lil-yusra wa-jannibni al-usra waGfirlii fil-aaqirati wal-oola. Waj-alni min a’immatil muttaqeen waj’alni min warasati jannatin na’eem, wagfir lee qatee’atee yaumad deen allahumma innaka qulta ‘ad-oonee astajib lakum’ wa-innaka la tuqliful mee’aad allahumma iz hadaitanee lil-islam fala tanzi’ni minh wa-la tanzi’hu minni hatta tata’waffani wa-ana alal islam, allahumma la taqaddamnii li-azaab wal-tu’aaqirni lisoo’il fitan”*

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Shuruaat safa se karte hue, safa se marwa pehla chakkar shumaar hoga aur marwa se safa dusra chakkar hoga, is tarah ibteda safa se aur intehaa marwa par hogi. Marwa par bhi chaDh kar wahi duayeN karni chahiye jo safa par kee gayeeN.

Safa aur marwa ke darmiyaan “rabbiG-fir warham wa’fu amma talam wa-antal a’azzul akram” paDhna chahiye.

*Hajj e qiraan karne waale ke hajj ke tawaf o saee mein umrah ke tawaf o saee daaqil haiN. Inko dobara karne ki zaroorat nahi hai.

SAEE KE SHARAYET

- Niyyat
- Islam
- Aql
- Pay dar par karna (non-stop karna)
- Qudrat waala paaon se chalkar kare
- Muqarrara waqt mein ada kare
- Safa par chaDna. Agar safa par na chaDh sake to uski intehaa par eDhi laga de. Marwa par chaDna. Agar marwa par na chaDh sake to uski intehaa par ungliaN laga de.
- (Ibn e qudama ne al-kaafi mein likha hai ke) 7 chakkar poore karna zaruri hai, agar koi chakkar choDega ya koi chakkar adhoora rakhega to sahi nahi hai.
- Shuru’aat safa se karna lazim hai. Agar marwa se shuru karega to wo chakar shumar nahi hoga.

SAEE KI SUNNATEN

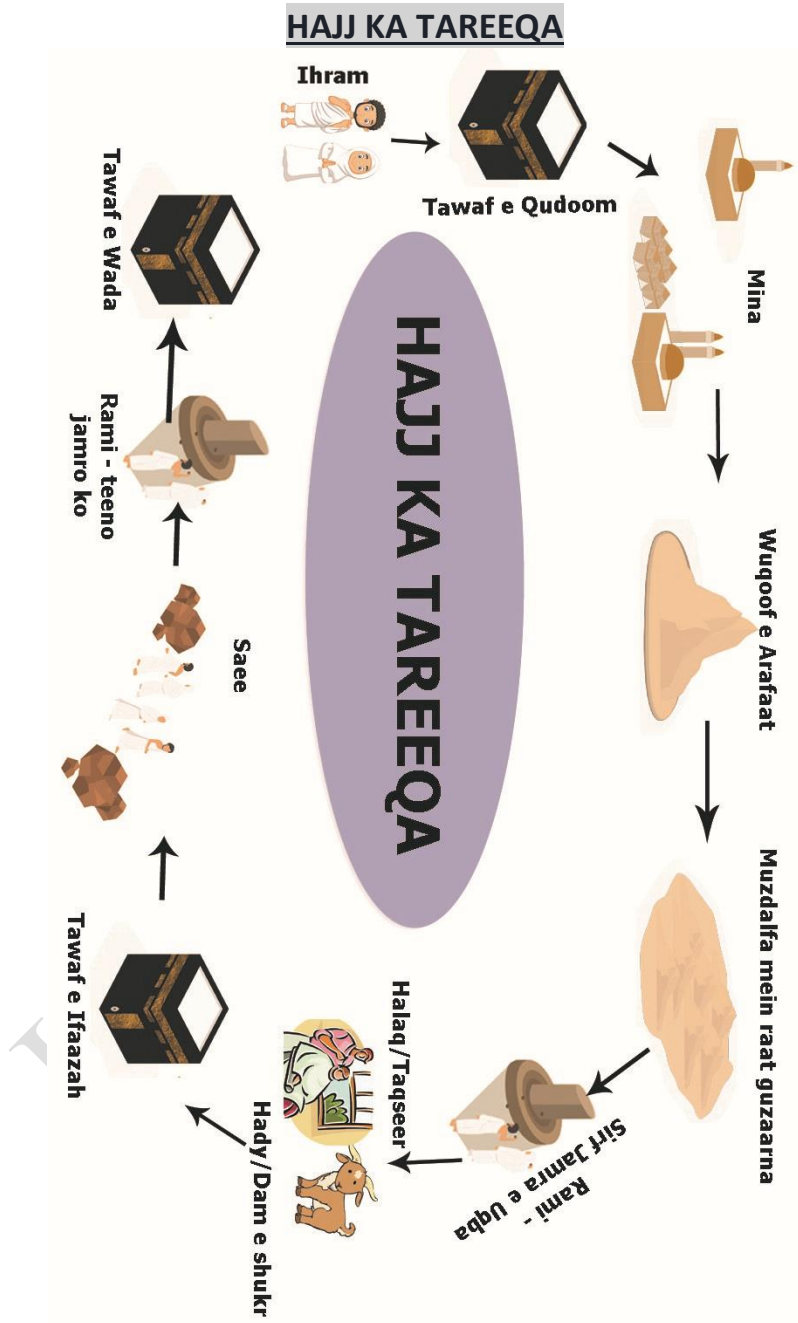
- Taharat
- Satr e aurat
- Tawaf ke saath hi saee karna
- Safa par itna chaDhna ke kaaba nazar aaye (magar aaj ke daur mein wahaN se kaaba nazar aana mushkil hai)
- Kaabe ko dekh kar 3baar allahu akbar kehna
- Masnoon duayeN paDhna
- Do sabz tubelights ke darmiyaan douDna aur baaqi chakkar apne haal mein adaa karna, aurtON ko douDna nahi chahiye.

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*Zam zam ka paani peena mustahab hai. Zamzam paIT bhar kar peena chahiye kyu ke rasul e akram sallallahu alaihi wasallam ne farmaaya ke hum meiN aur munafiqeen meiN farq yeh hai ke wo zamzam sair ho kar nahi peete haiN. Zamzam peete waqt yeh dua paDhe “bismillah allahummaj-alhu lana ilman nafiya wa rizqan waasiaa wa shifaa’an min kulli daa, waG’sil bihi qalbii wam-la-hu min qashyatik”.

HALAQ/TAQSEER

- Agar sirf umrah kiya hai to saee ke baad sar ke baal monDna ya sar ke tamaam baal ek pore tak kaaTna chahiye.
- Agar hajj e tamatto kiya hai aur hady saath na ho to baal kaaT kar ehraam se baahar nikal sakte haiN aur baad mein hajj ke baad sar moond sakta hai. Lekin agar hady saath hai to hajj o umra dono ka ehram hajj ke eqtetaam par hi khul sakta hai, ab baal katarna mana hai.



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Hajj 3 tarah se adaa kiya jaata hai. Jo makkah ke rehne wale haiN wo hajj e ifraad kareN aur duur se aane waale hajj e tamattoo ya qiraan kar sakte haiN. Hajj e tamattoo aur qiraan meiN dam e shukr bhi ada karna chahiye.

Hajj e Ifraad	Hajj e Tamattoo	Hajj e Qiran
Hajj tanha kare aur baad mein umrah kar le	Hajj ke maheenON meiN umre ka ehram baandhe aur umrah ada karne ke baad usi saal hajj kare	Hajj aur umrah ki niyyat milaa kar kare (ya) Umrah ki niyyat pehle kar le aur umrah ke tawaf se pehle hajj ki niyyat bhi karle. Agar hady saath hai to saee ke baad bhi hajj kar sakta hai.

HAJJ KE FARAYAEZ:

1. Ehraam
2. Wuqoof e Arafaat
3. Tawaaf
4. Sae

HAJJ KE WAAJIBAAT

- Meeqaat se niyyat karna
- Guroob e aafat tak wuqoof e arafaat karna
- Shab e eed aadhi raat ke baad muzdalfa meiN tehera
- Ayyam e tashreeq(11th,12th,13th) meiN mina meiN rehna
- JamroN ko tarteef se maarna
- Halaq/Taqseer karna
- Tawaaf e ruqsat karna

HAJJ KI SUNNATEN

- Ehraam ke waqt siye hue kapDe utaarna, Gusl karna, Khushboo lagana, safaid suthri chadar aur tehband pehenna
- Labbaik kehna aur us meiN hajj/umre ka naam lena
- Niyyat ke waqt shart lagaana
- Makkah mein oonchi taraf se aur masjid e haraam meiN baab us salam se daaqil hona
- Baitullah ko dekh kar haath uThaana aur zikr e masnoon karna

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- Tawaaf e qudoom karna aur us meiN ramal aur iztebaa karna
- Makkah waloN ka aaThweeN taareeq makkah se ehraam baandhna
- Arfa ki raat mina meiN rehna
- Aafaaqee(non-resident of makkah) ka zohr o asr arafaat meiN aur maGrib o isha muzdalfa meiN mila kar paDhna

HAJJ KA TAREEQ

7th Zill hajj:

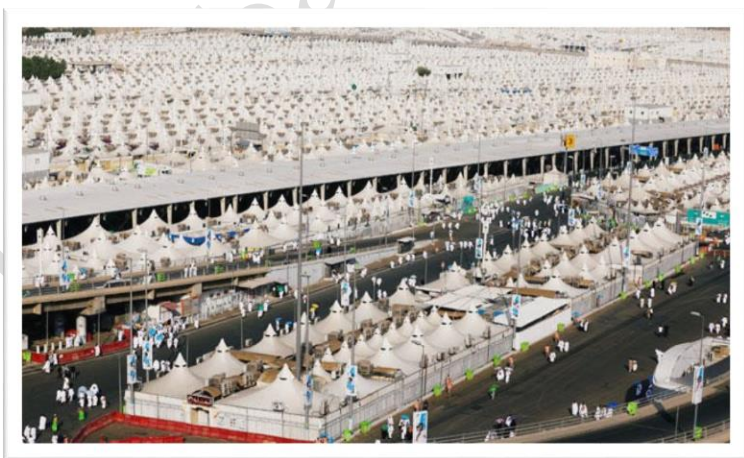
*Kaab ke atraaf 7 chakkar lagaana chahiye, phir do rakat namaz ada karna chahiye. Yeh tawaf e qudoom hai jo haaji Makkah aane par karta hai.

*Agar Hajj e tamatto karne waale ke paas hady na ho to wo 7th zilhajj se ehram bandh le aur 7th ko roza rakh le taa ke 7th, 8th aur 9th Zil hajj ke roze hajj mein adaa ho jaayeN.

8th Zil hajj:

*Hajj e ifraad karne waale aur wo hajj e tamatto karne waale jin ke paas hady ho ko 8th zilhaj ke zawal se pehle Makkah se hajj ka ehram baandh lena sunnat hai, magar kisi aur maqaam se bhi baandh sakte haiN. Hajj e qiran karne waala meeqaat se hi ehraam ki niyyat karte hue aaye. Ab mina ki taraf rawana ho jaayeN.

*Mina meiN zohr, asr, maGrib, isha aur fajr adaa kare.



Mina

9th Zilhajj:

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*Tulu e aftaab(sunrise) ke baad maidaan e arafaat ko jaaye. Maidaan e arafaat mein rukna farz hai aur iska waqt 9th zilhajj subhe saadiq se lekar 10th subhe saadiq tak hai. Agar is dauran ek lamha bhi rukeNge to farz adaa ho jaayega. Lekin nasha, deewaangi aur behoshi ki haalat mein wahaN rukne se farz adaa nahi hoga. Guroob e aaftaab(sunset) tak wahaN rukna wajib hai(wajib choDne par dam lazim hoga).

*Zawal tak masjid e namira meiN rukna chahiye. Baad zawal mustahab hai ke Imam qutba de jis mein logoN ko hajj ke masayel batlaaye.



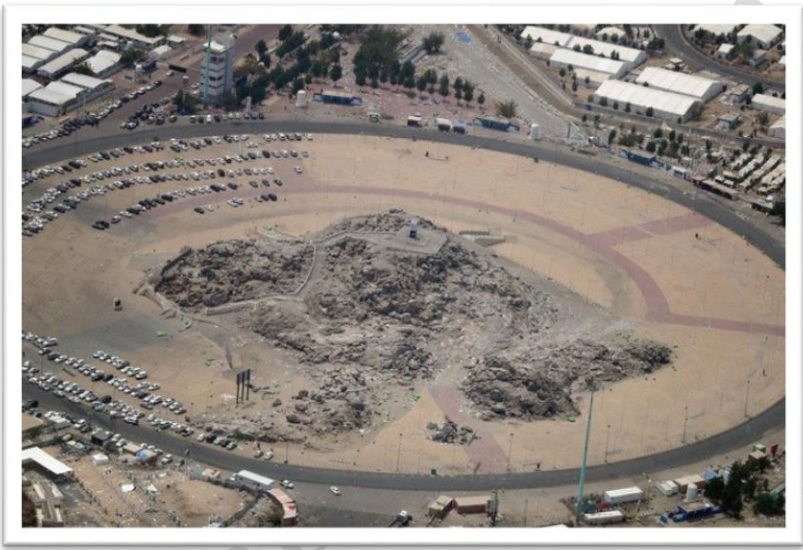
Masjid e Namira

*Zohr ke waqt meiN aafaaqee(duur se aane waala) zohr aur asr adaa kare.

*Phir jabal e rahmat ki taraf jaaye aur qibla ki jaanib teher kar zikr dua aur isteGfaar karna chahiye. YahaN paDhne ki masnoon dua yeh hai:

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*“La-ilaaha illallahu wahdahu la-shareeka lahu la hul mulku
wa la hul hamdu yuhyee wa yumeet wa-hua alaa kulli
shayin qadeer. Allahummaj'al lii fii qalbii nooraa wa fi
sam'ee nooraa wa-yassir lee amree.”*



Jabal e rahmat

*Guroob e afaaab ke baad muzdalfa jaaye. YahaN aafaaqee isha ke waqt meiN maGrib aur isha ada kare yaani azaan ek dii jaaye aur iqamateN do hoN. Aadhi raat ke guzarne ke baad thoDi der tak yahiiN rukna wajib hai agar yeh tark kareNge to dam dena lazim hoga. Lekin jo shaqs fajr se pehle muzdalfa aaya ho us par koi dam nahi hai. Subh tak muzdalfa meiN rukna sunnat hai. 10th zilhajj ki fajr ke baad wahaN aane par dam lazim hoga.



Muzdalifa

*Rami ke liye kankar muzdalifa se chunna afzal hai magar dusre maqam se bhi chun sakte haiN. 70 aise kankar chunna chahiye jo na bohot baDe hoN aur na bohot choTe hoN, yaani chanay aur reetha ke darmiyaani hajam ke kankar chunna chahiye. Mustahab hai ke inko dho leN agar in mein najasat lagi ho. Phir paani ki khaali bottle meiN inko Daal leN taa ke yeh mahfooz reh sakeN.

10th Zilhajj

*Muzdalifa mein namaz e fajr awwal waqt meiN adaa kar ke mash'ar e haraam par chaDhe ya us ke paas tehre.

*Mash'are haram ek choTa pahaD hai jahaN takbeer, tehleel kare aur yeh aayat paDhe:

"fa'iza afaztum min arafaatin fazkurullaha indal mash'aril haraam wazkuruhu kama hadaakum wa inkuntum min qablihi laminaz-zaalleen. Summa afeezu min haisu afaazan naas was-taGfirullah, inallaha Gafur-ur-raheem".

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*Jab ujaala khoob ho jaaye to mina ki taraf nikle aur raaste meiN muhassir waadi meiN douDe aur sawaari meiN ho to usko tez chalaaye.



Muhassir waadi

*Mina meiN pohonchkar batn e waadi meiN qibla ruu teher kar jamra e uqbah(kubra) ko 7 kankar ek ke baad ek haath buland karke maare aur har baar allahu akbar kahe. Poore 7 kankar ek saath phekne par wo ek shumaar hoNge. Kankar ke elawa dusri cheez phekna na-jaayez hai. Rami ke waqt talbeeh paDhna band kar dena chahiye.



Kankar phenkte waqt ki dua:

“Allahummaj-al hajjan mabrooran wa-sayan mashkoooran
wa zānban maGfooran

*Baqiyya 63 kankar 11th, 12th, 13th ke liye mahfooz kar le.

*Rami ka sunnat waqt baad tulu e aaftaab hai.

*Kankar saheeh maqam par pohonchna zaruri hai. Agar luDak kar saheeh jagah aa jaaye to kaafi hai.

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*Phir hady saath ho to zubah kar de. Agar hady us par wajib thi to khareed kar zubah kare. Hajj e tamatto ya qiraan karne waale ko dam e shukr dena lazim hota hai, warna hady zubah karna sunnat hai.

*Phir sar muNda le yeh wajib hai. Qibla ruu beTh kar seedhi jaanib se shuru karte hue sar mooND le. AurteN apne baaloN ke ek ungal ya us se kam katar leN. Halaq ke saath mooNch, baGal, zer e naaf baal aur naaqun duur karna sunnat.

*Ab aurat ke siwa ehraam ki tamaam pabandiyaN qatm ho gayeeN. Tawaf karne ke baad aurteN bhi halaal ho jaayeNgi.

*Mina se makkah aaye, Imam khutba paDhega.

*Ab Tawaf e ziyarat/ifaazat kare jo hajj ka rukn hai. Is ke waqt ki ibteda shab e Eid ho jaati hai aur us ka intehai waqt muqarrar nahi hai. Afzal yeh hai ke Eid ke din tawaf kare.

*Phir qaarin, mufrid aur mutamatte sab ko saee karna chahiye. Hajj e Qiran karne waale ko dobara umre ki niyyat se tawaf aur saee karne ki zaroorat nahi hai kyu ke hajj e qiran karne waale ke Hajj ke tawaf aur saee meiN umre ka tawaf aur saee daaqil hai.

*Hajj e Qiraan karne waale aur Hajj e Ifraad karne waale ne agar tawaf e qudoom(wo tawaf jo 8th zilhajj se pehle makkah aane par haaji ada karta hai) nahi kiya tha to tawaf e ziyarat karne se wo bhi ada ho jaayega.

*Ab Ehram khul gaya aur saari pabandiyaan qatm ho gayeeN.

*Phir makkah se mina aaye aur wahaN 3 raateN (yaani 10th, 11th, 12th ki raateN) rahe kyu ke in dinoN meiN mina meiN qiyaam wajib hai.

11th Zilhajj

*TeenoN jamroN ko kankar maare. Ibteda jamra e oola se kare aur ek ke baad ek 7 kankar maare aur rami ke baad quub dua kare.

*phir jamra e wusta ko 7 kankar maare aur dua kare.

*Phir jamra e uqba ko 7 kankar maare aur dua ke liye na tehre.

*Is tarreeb se kankar maarna waajib hai.

12th Zilhajj

*12th ko bhi oopar bataaye hue tareeqe par teenoN ko jamroN ko kankar mare.

*12th ko qabl guroob e aaftaab wapas ho skata hai, lekin qabl e guroob na nikla to 13th ko rukna laazim hoga.

*Sirf 10th ko rami zawal se pehle kare. Baqiyya dinoN meiN zawal se pehle aur raatoN meiN rami jaayez nahi hai.

*Agar 12th ko lauT aaye to baaqi kankar dafn kar de.

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13th Zilhajj

*13th ko bhi oopar bataaye hue tareeqe par teenoN ko jamroN ko kankar mare.

*Agar saari rami 13th ko kare tab bhi jaayez hoga. Yaani pehle sirf jamra e uqba ko 7 kankar maare, phir oola,wusta aur uqba ko 11th ke din ke kankar mare, phir 12th ke din ke maare.

*Agar ayyam e tashreeq guzar jaane par rami na kare to dam laazim hoga.

*Phir mina se makkah aaye, watan waapasi ka iraada ho to saari tayyari karne ke baad tawaaf kare. Yeh **TAWAAF E WADAA/SADR** kehlaata hai. Agar is ke baad phir ruk jaaye to dobara ruqsat se pehle tawaaf kare.

*Agar tawaf e ziyarat ruqsat se pehle adaa karega to tawaf e wadaa bhi adaa ho jaayega. Lekin tawaf e wadaa ki niyyat se tawaf e ziyarat durust nahi hoga.

*Agar tawaf e wadaa kiye baGair chala gaya aur haram ke andar ho to palaT aaye aur tawaf kar le, lekin haram ke baahar chala gaya to umre ki niyyat se ehraam baandh kar wapas aaye, umrah ada kare phir ruqsat se pehle tawaf e wadaa kare. Lekin agar tawaf e wadaa kiye baGair bohot duur chala gaya aur lauT aana mumkin na ho to sirf dam dena kaafi hai.

*Haiz o nifaas waali aurat par tawaf e wadaa waajib nahi hai. Wo masjid ke baab par khaDi rahe aur baitullah ko dekh kar dua kare. Agar wo makkah se baahar jaane ke baad paak ho jaaye to palaT aaye aur tawaaf kare.

*Waqt e ruqsat Haaji multazam se lipTe, apna muu, seena, haath khole aur wahaN laga de. Phir hajr e aswad choome aur zam zam pee le. Hateem meiN jaaye, meezaab ke neeche tehre aur dua kare, durood paDhe.

Haazri ba baargaah Rasul e Akram SALLALLAHU ALAIHI WA AALIHI WA SALLAM

Darbar e aqdas ki haazri ki baDi fazeelat hai aur is ke liye safar karna mustahab hai. Madina e munawwara meiN daaqil hone par Gusl kare aur ba-adab masjid mein tayyitul masjid adaa kare. Phir muwajeh e aqdas ke paas haazir ho kar ba-adab salaah o salam arz kare. Phir hujre ki seedhi jaanib khaDe ho kar dua kare (lekin aajke daur meiN muwajeh e aqdas jaane ke baad seedhi jaanib jaane ke liye do baara palaT kar aana paDta hai). WahaN aawaaz buland na kare aur tamaam munhiyyat e qabr se parhayz kare.

Phir janntul-baqi, masjid e quba aur deegar maqamaat e muqaddasa ki ziyarat kare.



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HAJJ KA FAUT HONA

Hajj/umrah ka ehraam baandhne ke baad usko poora karna lazim ho jaata hai. Agar kisi wajah se haaji ka wuqoof e arafaat (iska waqt 9th zilhaji ki subh e sadiq se 10th zilhaji ki subh e saadiq tak hota hai) choot jaaye yaani wo maidaan e arafaat ko 10th zilhaji ki subh e saadiq ke baad pohonche to us ka hajj bhi faut(miss) ho gaya kyu ke wuqoof e arafaat farz tha. Ab baaqi aamaal e hajj ke adaa karne ki haajat nahi rehti hai.

Ab haaji ke paas do eqteyaaraat hai:

- 1) isi ehraam ko agle saal tak qayem rakhe aur agle saal hajj qaza kar le (lekin aisa karna bohot dushwaar hai)
- 2) is hajj ke ehram ko umre ke ehraam mein tabdeel kar le aur umra adaa kar ke ehraam se baahar nikal jaaye. Phir agle saal hajj qaza kar le aur dam de.

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EHSAAR (HAJJ SE ROKA JAANA)

Iski muqtaarif soorateN ho sakti haiN:

1) Agar kisi aazim e hajj/umrah ko makkah mein daaqil hone se roka jaaye aur us par hajj/umrah adaa karna mumkin na ho to usko wahiN par dam dena chahiye. Agar jaanwar dastiyaab na ho ya jaanwar qareedne ke liye maal na ho to 10 roze rakhna chahiye, phir ehraam se baahar ho jaaye. Baaz fuqaha ne yeh kaha ke ab halaq/taqseer bhi karna hoga aur baaz ne kaha ke iski zaroorat nahi hai

2) Agar haaji ko maidaan e arafaat jaane se rok diya gaya to usko hajj ke ehraam ko umre ke ehraam mein tabdeel kar ke umra karna chahiye.

3) Agar haaji ko farz tawaf se roka jaaye to baGair tawaaf adaa kiye ehraam se baahar nikalna mumkin nahi hai.

4) Agar hajj ka koi waajib adaa karne se roka jaaye to dam dena chahiye.

5) Qadeem zamaane mein log ooNtoN par ya paani ke jahaaz ke zarye makkah rawaana ho kar hajj ada karte the. Kabhi hujjaj beemar ho jaate the, kabhi raasta bhaTak jaate the, kabhi unka zaad e raah qatm ho jaata tha ya kisi aur wajah se ayyam e hajj guzarne ke baad makkah pohonchne ka imkaan rehta tha. Aisi soorat mein hajj ke ehraam ko umre mein tabdeel kar ke umrah adaa karna chahiye aur hady saath ho to usko zubah karna chahiye

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UZHIIYAH (QURBAANI KA JAANWAR)

wo janwar jo eid-ul-azha ke mauqe par zubah karte haiN uzhiyyah kehlaata hai. Yeh sunnat e muakkada hai. Is meiN ooNT, gaaye aur bakri hi ko zubah karna durust hai. Agar yeh wah'shi(junglee) hoN ya in ke maaN baap mein se koi wah'shi ho to unko bataur uzhiyyah zubah karna durust nahi hai.

*Apne aur apne ghar waaloN ki taraf se ek bakri ya ek bheD jaayez hai aur ek ooNT ya ek gaaye aula(behtar) hai. Ek ooNT/gaaye meiN saat afraad shareek ho sakte haiN chaahе wo ajnabi hoN.

*Uzhiyyah mein sab se afzal ooNT hai phir gaaye aur phir bakri agar yeh ek shaqs ki taraf se hoN, aur is ke baad afzal ooNT ka saatwaaN(1/7th) hissa hai.

Zubah ke waqt bakri ki kam az kam umr ek saal honi chahiye. Agar bheD sehhatmand ho aur duur se dekhne par ek saal ka nazar aaye aur wo 6maheene ka ho to usko zubah karna jaayez hai. Gaaye ki kam az kam umr 2 saal aur ooNT ki kam az kam umr 5saal honi chahiye.

Jaanwar ki har jins(category) meiN afzal farbah(moTa) aur mehNga jaanwar hai. Rang ke etebaar se safaid rang wala sab se afzal hai, phir wo jis mein safaidi zyaada aur siyaahi kam ho, phir zard rang waala, phir siyaah hai.

WAJIB QURBAANI

*Uzhiyyah sunnat hai lekin nazr (mannat karne) se wo waajib ho jaati hai. Agar kisi jaanwar ki taraf ishaara kar ke ta'ayyun kiya jaaye ke yeh qurbaani ka jaanwar hai to phir usi ko zubah karna laazim hoga. OoNT ke kohaani ko zaqm lagaane se ya koi cheez bataur nishaani galay mein baandhne se bhi wo jaanwar muta'ayyan ho jaata hai. Qareeday ya haaankte waqt sirf niyyat karne se muta'ayyan nahi hota hai.

*Muqarrar karda uzhiyyah/hady ko bechna ya hiba karna jaayez nahi hai, lekin behtar jaanwar mile to bechna jaayez hai kyuNke is meiN faqeeroN ka faayeda hai.

*Muqarra karda jaanwar apne fayl se ya be-qabari mein talf ho jaaye ya aib-daar ho jaaye ya chori ho jaaye ya gum jaaye to uska badal laana laazim hai. Isi tarah wajib uzhiyyah ka badal har haal meiN laazim hai.

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QURBANI KE JAANWAR SE FAAYEDA UTHAANA

zaroorat ke tehet jaanwar par sawaar hona jaayez hai. Baal aur oon katarna jaayez hai jab ke us meiN jaanwar ki behtari ho, lekin usko qairaat kar dena chahiye. Baal aur oon ko katarna us waqt jaayez nahi hai jab ke usko jaanwar ke jism par rakhna mufeed ho. Agar jaanwar ke bache doodh peene ke baad doodh bach jaaye to usko peena jaayez hai.

WAQT

Hady chaahe nafl ho nazr ki, dam e tamatto, dam e qiraan aur uzhiyyah baad namaz e eid adaa karna chahiye. Shehr mein kayee jag'hoN par namaz e eid ho to pehli namaz ke baad ada kar le. Agar namaz se pehle ada karega to to wo shumaar nahi hogi aur uska badal namaz ke baad dena laazim hoga. Jis maqaam par namaz hi na ho to baad tuloo e aafaa namaz adaa karne ki miqdaar teher jaaye phir zubah kare. Raat meiN zubah karna makrooh hai. Is ka aqri waqt 12th zilhaji ki shaam hai.

*Waqt guzar jaane ke baad wajib qurbaani ki qaza de aur nafl qurbaani saaqit ho jaayegi, qaza zaruri nahi hai.

*Be-waqt qurbaani dega to wo shumaar nahi hogi albatto gosht qairaat karega to sawaab paayega.

*Ehraam ke mamnoo'a fayl ka fidya irtekaab ke baad hi adaa kiya jaaye. Kisi uzr ke tehet mamnoo'a fayl karne ka irada ho to mamnoo'a kaam karne se pehle qurbaani dena durust hai. Tark e wajib ka fidya bhi irtekaab ke baad hi diya jaaye.

ZUBAH/NAHR KA TAREEQA

oonT ko khaDa kare aur uska baayaaN haath baandhe aur hathyaar ko gardan aur seene ke beech pherde. Dusre jaanwaroN ko qibla ruu baayeN karwaT liTa de. Zubah apne haath se karna mustahab hai aur kisi musalmaan ko zubah karne ke liye apna wakeel banaana jayez hai aur ahle kitaab ko bhii naayeb banaana jayez hai. Zubah ke waqt qud maujood rehna mustahab hai.

Zubh ke waqt yuN kahe: "bismillahi allahu akbar allahumma haaza minka wa laka allahumma taqabbal minni " ya " min fulan" (fulaaN ki jagah jis ki taraf se qurbaani ki jaa rahi ho uska naam le)

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GOSHT KI TAQSEEM

wajib yeh hai ke gosht ka kuch hissa faqeer ko diya jaaye. Sunnat yeh hai ke 1/3rd hissa khud khaaye, 1/3rd hissa hadya de aur 1/3rd hissa qairaat kare. Agar ek ooqia(approx 30grams) qairaat kare aur baaqi qud khaaye to bhi jayez hai.

Nafl hady se qud khaana mus'tahab hai lekin wajib hady se khaana jaayez nahi hai. Agar yateem ki taraf se zubah kare to na hadya kare aur na sadqa.

Agar taqseem se pehle maalik mar jaaye to waaris khaane aur dene ka haqdaar hai.

AIB-DAAR JAANWAAR

Kaanay jaanwar ki qurbaani jaayez nahi hai. Aankh ba-zahir durust ho agar che us se nazar na aye to qurbaani jayez hai. Agar jaanwar andha ho aur donoN aankheN ba-zahir achi ho to qurbaani jayez nahi hai.

In sab sifaat meiN se koi ek sifat agar jaanwar mein paayi jaaye to uski qurbaani jaayez nahi hogi: Itne dublay jaanwar ke haDDion meiN maGz na ho, langDay jaanwar, boodhe jaanwar jis ke pustaani sookh gaye, aise beemaar jis ki beemari saaf zahir ho, jis ka kaan/seengh aadha ya us se zyada kaTa hua ho ya seengh ka Gilaaf nikal gaya ho, jis ke zakar(penis)/qussiye(testes) kaTe hue hoN.

NOTES: